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*The Influences of the Change of the Industrial  
Systems of the South on the Development  
of Personality in the Afro-American.*

*A THESIS*

*PRESENTED BY*

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*INFLUENCES OF THE CHANGE OF THE INDUSTRIAL SYSTEMS OF THE SOUTH ON THE DEVELOPMENT OF PERSONALITY IN THE AFRO-AMERICAN.*

PROFESSOR JASPER C. BARNES, PH. D., Maryville, College, Maryville, Tenn.

A Graduating Thesis; Course A, Philosophy.

The development of the American Negro from a barbarous state to the highest degree of modern civilization furnishes a fertile field for sociological study. The Negro was thrust into the midst of modern civilization, though he had done almost nothing to produce that civilization. The negro problem is, therefore, unique. The history of mankind demonstrates the truth that all genuine development has been attained by hard work. The careers of Germany, France, England and the United States are good exemplifications of this truth. The three first nations mentioned struggled for centuries to attain their present high state of civilization. They have earned their present privileges at the cost of all the labor of which human beings are capable. The social status of the American negro is the result of a very different process. His civilization is an engrafted one. To trace the development of his personality, it is necessary to go a little back of his emancipation. The investigator must know the Negro's condition at that time, and the traits that he acquired during his bondage, a period during which individual action was unknown to him.

Personality is an indefinite and variable quantity; hence a concise definition of it cannot be given. It varies in meaning from the vague conscious experiences of the lower types of humanity and of children to the clear and vivid experiences of the wisest men. Prof. James Mark Baldwin says: "A per-



son stands for a group of experiences quite unstable in its prophetic as in its historical meaning." Each person, then, stands for an indefinite and varied number of experiences linked together in consciousness.

The writer's first thesis is, that work is the most important factor in the development of personality. That is, that work in its various forms affords more of the conscious experiences that make us what we are, than does any other one kind of experiences, and, if we take work in its broadest sense, its influence is greater than is that of all others combined. The term work signifies physical or intellectual effort in which the end lies outside the immediate. Its effect is to bind together the past, present and future. Play, then, may become work whenever its activities are directed toward an end outside of the immediate. The professional base-ball player furnishes a good example of this fact; the chief object of his play is to gain a livelihood.

Is the group of experiences occasioned by work a more important factor in the development of the individual consciousness than is the group of experiences occasioned by play? The games of children afford excellent training for the work of manhood. Children should be taught to play by system. This habit will help them to work by system. Just as instincts ripen and pass over into reason, so the activities of play may be made to pass over into the higher activities of work. Early in life, at least before our maturity, we must choose our occupation, if we hope to succeed; our thoughts and our acts must be directed toward the accomplishment of the end we have in view. It is a maxim that the education of the child should begin three generations before its birth. To begin ten generations before its birth would be still better.

Heredity wields a powerful influence in the development of mankind; tendencies are transmitted to succeeding generations whose whole future seems to be directed by the development of inborn tendencies. Tendencies to form habits of gesture, modes of walking, smiling, eating, talking and the like, are transmitted from parent to child, and seem to influence the action of that child so strongly that one might think that all his personality depends upon its ancestors, and

that he might well exclaim: "Nihil est in puero quod non prius in parenti." But what was the cause of these habits, manners and tendencies of the parents? Occupation, employment, work. The tendency to activity is inherent, but the individual is enlarged and developed by activity; work being a necessary activity wields the greatest influence. The occupations of a people indicate to a large extent, their physical, intellectual and moral condition. Or, to put it more accurately, the degree of perfection reached in their various vocations is an index to their civilization. Mind and body develop by action. Work is the occasion of systematic effort and activity, and by repetition habits are formed. In accordance with the law of habit in the nervous system, the activities occasioned by work plow a deeper groove in the nervous structure, and so develop a more definite and stable personality than do play and other kinds of activity. The habits of systematic work change the tendencies of the individual and these tendencies are transmitted to off-spring, and in this way work is indirectly the cause of many hereditary traits. The activities of ordinary manual labor, after they are once learned, are carried on chiefly by the lower nerve centers; and, if the individual thus engaged does not supplement his consciousness with other things, he will become narrow in his intellectual nature.

If work, then, is the most important factor in the development of personality, the elevation of the Negro will be accomplished only in so far as his literary and his industrial education go hand in hand. All other races have worked and fought for every step in their progress. It is true that their progress has been slow. All genuine advancement is slow. The rights and privileges enjoyed by the people of Germany, France and England, have cost centuries of toil and hardships. History teems with accounts of valiant deeds. In the United States, a man's real worth measures his social and civil standing. He stands where he himself has climbed. The Negro is an exception to this rule; his history is a savage, a slave, a freeman. The last two steps were not taken by himself; another took them for him. Citizenship, with its rights, privileges and burdens was, with-

out effort on his part, thrust upon him. This has no parallel in the history of civilization.

1. THE PERIOD OF BONDAGE. What were the influences of slavery upon the Negro? A Southern historian says: "Under its influences they (the slaveholders) saw hundreds of thousands of African savages civilized and Christianized; and many of them thought it the greatest missionary agent the world had ever known!" This is a startling statement to be made in the dawn of the twentieth century; and yet while intelligent people hold such views, their views must not be disregarded in the consideration of the great problem. Upon careful investigation, the writer finds that a very small per cent of the slaves were thus Christianized and civilized by the influence of their masters. A few old slaves have told the investigator personally of the good influences and of the kind treatment given them by their masters. But those masters formed the class that finally either gave or sold the slave his freedom. Such good men, of course, could easily believe slavery to be a missionary agent; and it was, so far as they were concerned; true, their number was, perhaps, greater than we now believe it to have been. But the history of slavery shows that it has been neither a Christianizing nor a civilizing agent. Forcible seizure in Africa, cruel exportation and coercive enslavement, tended to emasculate the negro of all noble aspirations. His Caucasian master compelled him to live in the midst of civilization, and yet he did not permit the negro to enjoy its blessings. Laws were enacted making it a penal offence to teach a negro to read; he was kept thus in ignorance and abject slavery. These influences, in no manner, tended either to civilize or to Christianize him.

During his bondage, the Negro was excluded from all the professions, from mercantile transactions, and from all the pursuits in which skilled labor was required. For two and one half centuries, or from 1619 to 1865, his development was due almost entirely to two occupations,—agriculture and personal service. Individual personality and independent action were unknown to him. In his native tribes the Negro was obliged to do as his chief commanded, and in slavery he was compelled to do as his master directed. The influence of



heredity during these periods counts as a negative quantity for the Negro. His work and his environments developed in him some elements of positive value.

The first of these influences was the work of agriculture, that is, the mere drudgery of agriculture, for he was not permitted to engage in the intellectual part of it. All persons learn largely by imitation, and this is especially true of the Negro; he is an imitator. His first attempts in agriculture were attempts at imitation. But these attempts brought him conscious experiences of success or failure. The former produced in him a state of satisfaction and confidence; the latter, disappointment and distrust. Failure to imitate exactly the acts of another is frequently more valuable to the individual than are the exact imitations; for the failure results in a new experience which, in a somewhat different manner, accomplishes the end in view. And this new experience becomes original knowledge to the individual. Each effort to reproduce or to perform a given act is an invention peculiar to the individual imitator. The Negro acquired some originality in the simplest form of work. In the mere drudgery of plowing and hoeing, sowing and reaping, planting and picking, new acts and ideas, and new habits became a part of his personal self.

Personal service yielded a greater force in the Negro's elevation than did the occupation of agriculture. The more docile slaves were used for this service; and in considering the educational influence of such service, we must not overlook this fact. Being more teachable than the others, and coming in closer contact with their cultured masters, they acquired quite a number of the traits of civilization. The personal service slaves with their newly acquired culture tended by their example to elevate the less favored of their race. In short, they learned the culinary arts, the household duties, the toilette and the etiquette of the most highly civilized race.

The statement of the Southern historian that slavery was a civilizing agent is not wholly false. Even drudgery under the direction of an overseer developed habits of doing certain things at fixed times and in a definite manner, and so tended to build up a definite personality. Personal service developed habits of politeness, and gentility, while constant contact with

people of superior attainments developed the power of imitation. Slavery developed three good characteristics in the Negro: his imitative instinct, the habit of work, and the habit of politeness.

Work, imitation, and politeness are the valuable results of his bondage. But personality stands for a bundle of experiences; and so it is necessary to consider his bad acquisitions as well as his good ones. The first bad habit for which slavery is responsible, and perhaps the most detrimental to the race, was the almost total disregard of the marital and family relations. The fundamental principle of modern Christian civilization, the basis of both Church and State, was not considered applicable to the Negro. As a rule, his marriage was little more than a mating: whenever the master thought it advantageous to sell the so-called husband and wife and children, they were widely separated at his will. So the consciousness resulting from the faithful keeping of the marriage vow and the joy in caring for loved ones in the home were almost entirely wanting in the Negro. The other day, the writer asked an old slave who had been put on the block seven different times, and sold to the highest bidder, how he felt at such times. He replied, "I got so I did not care what they did with me." All confidence and self respect was gone. But this auction business was not the worst practice: it was a common custom, in order to improve the stock, to select choice males for breeding purposes, just as farmers select male calves or colts for that purpose. Some negroes who were used in that way are still living. This practice shows that the personal purity of the slave was totally disregarded. In view of the fact that the Negro was taught impurity for two hundred and fifty years, we can not expect him to attain purity in the thirty-five years of freedom. The influence of heredity is too great for that miracle to be possible.

Slavery is responsible also for the Negro's disposition to steal, the next bad habit acquired during the period of servitude. In his native condition, the Negro was as little addicted to this fault as was any other race on the globe. The missionary Grout says: "There is, perhaps, no more astonishing trait of the Kafir character, at least so far as the tribes surrounding Natal are concerned, than the scrupulous honesty

of almost every individual." Of course, Kafirland is a very small part of Africa. but the Kafirs are evidently fair representatives of the Negro race. It is a common saying among Southern people that all Negroes will steal. The writer's observations have been that, in the same or similar financial circumstances and conditions, the percentage of negroes that steal is no greater than is that of the Caucasians. But the Negro himself is stolen property; for two and a half centuries the products of his labor were taken from him, and so it is easy to see how he justifies his own thefts. There are honest negroes just as there are honest white people. As fast as the colored people are educated and Christianized, they become good, honest, and useful citizens.

II. THE PERIOD OF FREEDOM. The sudden emancipation of the four million slaves of the United States is one of the most remarkable events in the world's history. To understand fully the development of the Negro, it is necessary to keep in mind the fact that work is the most important factor in the development of personality. In the following discussion, the writer's aim is to show the influences of the change from slavery to freedom upon the development of the Negro's personality.

Emancipation opened five great institutions for the personal development of the Negro: the family, the school, the church, civil society, and the State.

The first important effect of emancipation upon the Negro was the change in his home life and in his family relations. The family is the basic element of a community. All genuine development begins in the individual. The good seed must be planted and cultivated in the home. If this truth be a fundamental principle it follows that the home is the real starting point of the Negro's development; for as a rule, prior to his emancipation, the marital relation was for him a mere mating, and not a sacred ordinance. He began his new family life with a very loose idea of its duties and sacred obligations. Deprived of mental and moral development under the degrading and baleful influences of slavery for two and one-half centuries, nevertheless the Negro is now rapidly learning virtue. The writer does not mean to say that the great masses of the colored race are chaste, but



judging from statistics collected for him by educated, Christian men of the negro race, he believes that a goodly number of the race are living chaste lives. The truth is, that the per cent of chaste negroes is more nearly equal to that of the Anglo-Saxons than one would think; for impure practices of the latter in society circles are passed in silence. But Maryville affords exceptional opportunities for education and moral training, and so we can not, perhaps, form a general induction from conditions found within its limits. Hoffman tell us that fifty per cent of the Negro children born in Richmond, Virginia, die before they are one year old. He believes that the cause of this mortality is due to "enfeebled constitutions and congenital diseases, inherited from parents suffering from the effects of sexual immorality and debauchery." The same writer says that twenty-five per cent of the Negro children born in Washington are illegitimate. This laxity was practiced for two hundred and fifty years; we need not hope to eradicate it in thirty-five years, no, nor in a hundred and thirty-five years. This state of affairs still leaves the other seventy-five per cent with, at least, a chance to cultivate purity and chastity. The influence of Christian education is a mighty power in developing chastity in the Negro; but in order for this development to endure, industrial education must go hand in hand with it. A large per cent of the negroes are learning to live virtuous lives; and, since their emancipation, all of them are conscious of their privilege and power to live such lives. Personality is a bundle of conscious experiences, and the experience mentioned above is one of fundamental importance.

In the January (1898) number of the United States Bulletin of Labor, Prof. DuBois shows that the average negro family of Farmville, Virginia, consists of five members; that the school attendance of the children between the ages of six and twenty years is only forty-six per cent of the school population; and that some of these enrolled pupils attend school for a few days only during the year. Statistics, collected from fifty-five families in Maryville, show that the average negro family consists of five members.

The following tables are the results of careful investigation of fifty-five families of Maryville, Blount County, Ten-

nessee. The facts were obtained by educated negroes, and are as nearly correct as can be obtained.

Blount County, of which Maryville is the county seat, has a population of 17,589, 1632 of whom are negroes. The population of Maryville can not be given accurately, because the town is not incorporated, but it is estimated at 2509, 600 of whom are negroes: this estimate includes a number of suburban residents. The following table shows (a) the real family, i. e., the parents and all children living at present; (b) the economic family, i. e., all persons related and unrelated, living together in one home under conditions of family life.

NUMBER OF FAMILIES BY SIZE IN MARYVILLE, TENNESSEE.

Size of Family.	The Real Family.		The Economic Family.	
	Families.	Persons.	Families.	Persons.
1 Member, . . .	2	2	4	4
2 Members, . . .	5	10	7	14
3 Members, . . .	3	9	6	18
4 Members, . . .	1	4	7	28
5 Members, . . .	10	59	12	60
6 Members, . . .	3	18	3	18
7 Members, . . .	10	70	7	49
8 Members, . . .	4	32	2	16
9 Members, . . .	5	45	5	45
10 Members, . . .	3	30	...	...
11 Members, . . .	4	44	2	22
12 Members, . . .	2	24	...	...
13 Members, . . .	1	13	...	...
14 Members, . . .	2	28	..	...
Totals, . . .	55	379	55	274
Average, . . .	6.89		5.02	

The average results obtained from this table do not differ materially from the results of the similar investigations of the condition of the negroes of Farmville, Virginia, made by Prof. DuBois. As Prof. DuBois says, "The size of the real family comes nearest to being a real test of the fecundity of the race under present conditions, while the economic family shows the results of the present economic conditions." It is the economic family with which we are concerned; it shows the results of freedom.



PER CENT OF NEGRO FAMILIES OF MARYVILLE, TENN.,  
OF FARMVILLE, VA., AND OF THE ENTIRE UNITED  
STATES.

Size of Family.	Negroes of Maryville.	Negroes of Farmville.	U. S.
1 Member, . . . .	7.27	4.96	3.63
2 to 6 Members, . . . .	63.63	72.90	73.33
7 to 10 Members, . . . .	25.45	19.47	20.97
11 Members and over, . .	3.64	2.67	2.07

The houses, which the fifty-five Negro families of Maryville occupy, vary from two to eight rooms each in size.

The following table shows the distribution of families by size of family and number of rooms to the dwellings they occupy:

FAMILIES, BY SIZE OF FAMILY, AND NUMBER OF ROOMS  
TO A DWELLING.

Size of Family.	Families occupying dwellings of								Total
	1 rm.	2 rms	3 rms	4 rms	5 rms	6 rms	7 rms	8 rms	
1 Member, . . . .	...	1	2	...	1	...	...	...	4
2 Members, . . . .	...	2	...	2	1	1	1	...	7
3 Members, . . . .	...	...	1	1	...	2	...	2	6
4 Members, . . . .	...	2	3	...	2	...	...	...	7
5 Members, . . . .	...	1	1	5	2	3	...	...	12
6 Members, . . . .	...	...	2	1	...	...	...	...	3
7 Members, . . . .	...	1	...	1	2	2	...	1	7
8 Members, . . . .	...	...	...	1	...	1	...	...	2
9 Members, . . . .	...	...	1	3	...	...	...	1	5
10 Members, . . . .	...	...	...	...	...	...	...	...	0
11 Members, . . . .	...	1	1	...	...	...	...	...	2
Total Families, . . .	...	8	11	14	8	9	1	4	55
Total Rooms, . . . .	...	16	33	56	40	54	7	32	238

This table shows that the one-room cabin of the days of slavery is rapidly disappearing. The larger and better houses add comfort and health to the Negro. They furnish opportunities for larger and broader intellectual and moral culture; they present opportunities for aesthetic culture; the large number of rooms provides separate bedrooms; the report shows that most of the Negro families investigated in Maryville have from two to three separate bedrooms; these are conducive to health and to that purity which the Negro needs to learn in order to eradicate the influences of slavery.

Forty-six of the fifty-five families mentioned in this re-

port own their houses, and nine rent the houses they occupy. The estimated values of the homes of the different families range from \$100 to \$1500, the average being about \$350. The writer does not think the estimated values given in the reports sufficiently accurate to warrant the giving of a table showing the values. The remarkable and instructive part of the report is the large number of families that own their homes. This is partly due to the fact that the information was obtained by the ministers and prominent teachers of the town, and so the report is probably made up largely of the members of the church and school. But, nevertheless, the report gives important information regarding the development of the Negro's personality. The consciousness of ownership makes him respect his own ability and powers, and causes him to be respected by other people. This power of independent action and ownership was not possessed by him during slavery.

NUMBER OF FAMILIES, BY SIZE OF ECONOMIC FAMILY, AND ANNUAL INCOMES.

Annual Incomes.	Families of (below) members.											Totals.
	1	2	3	4	5	6	7	8	9	10	11	
Less than \$100, . . . . .	....	1	....	....	....	....	....	....	....	....	....	1
\$100 to \$150, . . . . .	....	2	1	....	2	....	....	....	....	....	....	5
\$150 to \$200, . . . . .	1	....	....	....	....	....	....	....	....	....	1	2
\$200 to \$250, . . . . .	1	....	....	1	7	1	....	....	1	....	....	12
\$250 to \$350, . . . . .	2	....	....	2	1	1	1	2	....	....	....	9
\$350 to \$500, . . . . .	....	2	3	2	3	....	3	1	1	....	....	15
Over \$500, . . . . .	....	2	1	....	4	....	1	1	1	....	1	11
Total Families, . . . . .	4	7	5	5	17	2	5	4	4	....	2	55

NUMBER OF FAMILIES, BY SIZE OF FAMILY, AND ANNUAL SAVINGS.

Annual Savings.	Families of (below) members.									Total Families.
	1	2	3	4	5	6	7	8	9	
Less than \$25, . . . . .	....	....	....	....	1	....	....	....	1	2
\$25 to \$50, . . . . .	....	....	....	....	3	....	2	1	1	7
\$50 to \$100, . . . . .	2	4	....	....	....	....	....	1	....	7
\$100 to \$150, . . . . .	....	1	....	....	1	....	1	....	....	3
Over \$150, . . . . .	....	....	1	....	....	....	....	....	....	1
Totals, . . . . .	2	5	1	....	5	....	3	2	2	20

The last two tables are better understood when they are read in connection with figures as to the cost and scale of living in the community. The following is a price list of commodities usually bought by Negroes. The data were furnished by the grocers of Maryville.

PRICES OF COMMODITIES AT MARYVILLE

Food, etc.	Unit.	Price.	Article.	Unit.	Price.
		\$			\$
Fresh Pork, . . .	Pound.	.05 to .10	Potatoes, . . .	Bushel.	.40 to .60
Pork Steak, . . .	Pound.	.08 1/3 to .10	Green Corn, . . .	Dozen.	.05 to .15
Beefsteak, . . .	Pound.	.08 to .12	Tomatoes, . . .	Gallon.	.05 to .10
Ham and Bacon, . . .	Pound.	.10 to .12 1/2	Peas, . . .	Quart.	.05
Chickens, . . .	Each.	.10 to .15	Beans, . . .	Quart.	.05
Hens, . . .	Each.	.20 to .25	Canned Goods, . . .	Can.	.08 to .10
Turkeys, . . .	Pound.	.05 to .07	Tea, . . .	Pound.	.50 to .60
Wheat Flour, . . .	24 lb. bag.	.45 to .55	Coffee, . . .	Pound.	.10 to .15
Wheat Flour, . . .	Barrel,	.....	Sugar, . . .	Pound.	.05 to .06
Corn Meal, . . .	Peck.	.10 to .15	Lard, . . .	Pound.	.08 to .12
Rice, . . .	Pound.	.05 to .07 1/2	Butter, . . .	Pound.	.08 to .15
Cabbage, . . .	Pound.	.02 to .03	Salt, . . .	Pound.	.01 to .10
Eggs, . . .	Dozen.	.10 to .12	Apples, . . .	Peck.	.10 to .25
Apples Dried, . . .	Pound.	.04 to .06	Watermelons, . . .	Each.	.05 to .50
Pepper, . . .	Pound.	.15 to .20	Milk, . . .	Quart.	.04 to .05
Buttermilk, . . .	Gallon.	.05 to .10	Soap, . . .	Cake.	.02 1/2 to .05
Starch, . . .	Pound.	.05 to .10	Wood Uncut, . . .	Cord.	1.50
Wood, Cut, . . .	Cord.	2.00 to 3.00	Coal Bitum. . . .	Ton.	3.00 to 5.00
Kerosene Oil, . . .	Gallon.	.15 to .20	Men's Suits, . . .	Each.	2.50 to 15.00
Boys' Suits, . . .	Each.	1.00 to 5.00	Women's Dresses, . . .	Each.	.50 to 10.00

OCCUPATIONS OF HEADS OF FIFTY-FIVE NEGRO FAMILIES  
OF MARYVILLE.

	Number of Men.	Number of Women.
Barbers, . . . . .	2	...
Blacksmiths, . . . . .	2	...
Bricklayers and Plasterers, . . . . .	5	...
Carpenters, . . . . .	2	...
Cooks, . . . . .	...	2
Draymen, . . . . .	1	...
Farm Laborers, . . . . .	11	...
Housekeepers, . . . . .	...	34
Janitors, . . . . .	1	...
Laborers, . . . . .	23	...
Laundresses, . . . . .	...	17
Paperhangers, . . . . .	1	...
Porters, . . . . .	2	...
Teachers, . . . . .	3	2
Teamsters, . . . . .	1	...
Restaurant Keeper, . . . . .	1	...
	55	55

Eighty-five per cent of these are able to read and seventy-four per cent can write.

Industry is the first element to be attained in education; it develops power, good habits and positive character. In all good teaching, recitation and laboratory work alternate; and if this be a true principle in the teaching of children of peoples that have developed by means of their own activity, how much more necessary it is that the Negro be taught by means of the industrial system! His civilization is engrafted, and so he must work to realize what it is, and to make it his own. Industrial knowledge is the true basis of all progress. By means of the industrial system, the Negro can gain for himself the primary principles of knowledge and culture, a knowledge of concrete things, and a mastery over the material world. Prof. Kelly Miller wisely says, "Indeed, the higher phases of life must ever rest upon a material foundation." The intelligent workman is able to earn larger wages than his ignorant neighbor, and so the former provides better opportunities for the education of his children. The descendants of these educated children are prepared still better for the battles of life, and so development goes on and on. Those who direct work of Hampton and Tuskegee institutes have taken advantage of this primary principle of education. The



wisest men of the colored race advocate industrial education for the masses. Atlanta, Fiske and Howard universities are doing admirable work in the realm of higher education. These are institutions for the choice and gifted individuals of the race. But Prof. Miller says, "The locomotive throws forward the rays of its headlight dispelling the encircling darkness, in order that its mighty engine may make way safely through the dangers of the night. The Negro needs headlight to direct his energies and make way through the difficulties and intricacies of the industrial world." This is a beautiful thought and throws light on the situation. The necessary headlight must be acquired by means of instruction in the intricacies and difficulties of the industrial world; of course, intellectual education, as given in the common schools, must go with it. "Headlight" sufficient to direct one's energies is essential for the development of personality. The industrial schools are furnishing this "headlight" and handlight for the masses. We would not deprive the choice young men of the race of a liberal education; but these are very few compared to the masses. In the most highly developed races only one in every thousand receives a liberal education; the ratio of liberally educated Negroes to the total number is necessarily much smaller. These few must be leaders, and their number must necessarily be limited until the common people are educated and elevated by the example and instruction of intelligent and skilled workmen; that is, persons skilled in the common work of life, in economy, in cleanliness and in purity.

The young men and women trained in the industrial schools are inculcating habits of industry and economy among the masses. Industry and economy enable the Negro to own his home. The Eleventh Census shows that of the farms in the United States occupied by Negroes, twenty-two per cent were owned by their occupants; and that ninety and four-tenths per cent of these were without incumbrance. The same report shows that seventy-one and seven-tenths per cent of the white farmers own their farms, but only seventy-one and three-tenths per cent of them are without incumbrance. Nineteen and one-tenth per cent of the homes occupied by Negroes in 1890 were owned by their occupants, and only



twelve and three-tenths per cent of these were encumbered. Corresponding figures for whites were thirty-nine and four-tenths and twenty-eight and seven-tenths per cent, showing a much greater proportion of free holdings among the colored than among whites. This shows that the Negro is learning to economize. Booker T. Washington, in speaking of one of the graduates of the Tuskegee Industrial School says: "Returning to his country home, he taught them how to save money, how to sacrifice—to live on bread and potatoes until they could get out of debt, begin buying a home and stop mortgaging." This young man, educated in the industrial school, lived in a model cottage on a model farm in the midst of his people and taught them by precept and example to live higher, nobler, more intelligent, more useful and more virtuous lives.

The Negro is learning to use, economize, and possess the material resources that surround him. He needs intellectual and moral light to guide and to elevate him in his work; but the material world must furnish the resources for his development. For centuries, he lived in Africa surrounded by the richest of natural gifts; but being unable to develop these resources, he remained a savage. So the American Indian had at his command the fertile soil, the salubrious climate, the navigable rivers, the rich mineral deposit—the unlimited resources of the American Continent, and still he remained a savage, because he had not the inherent power to develop them. Now the Negro has not only all these resources at his command, but also a superior race to show him how to use them. The problem is, How can he make this modern civilization his own? The answer is, By means of industrial education in connection with his intellectual and moral training.

Maryville has a public school for Negro children with funds sufficient to run the school for five months each year, but arrangements have been made with the Freedmen's Normal Institute by which all the Negro children between the ages of six and twenty-one years may attend school for nine months each year. This arrangement gives them opportunity for nearly double the amount of schooling given by the old plan, and also affords them much better teachers.

The Negro school population of Maryville is two hundred

and one, one hundred and eight of whom attend school. The following table shows the enrollment for the first five months of the school year 1899-1900:

SCHOOL ATTENDANCE BY AGE AND SEX.

	Males.	Females.	Totals.
6 to 10 years, . . . . .	24	40	64
10 to 15 years, . . . . .	12	20	32
Over 15 years, . . . . .	4	8	12
Totals, . . . . .	40	68	108

PER CENT. OF ATTENDANCE.

	Males.	Females.	Average.
August, . . . . .	88.88	97.43	93.15
September, . . . . .	66	92	79
October, . . . . .	77	80	78
November, . . . . .	81	86	83
December, . . . . .	83.77	86.31	84.04

These figures show that only 53.7 per cent. of the Negro school population of Maryville are enrolled in the schools, and that only 40 per cent of the children of school age are in actual attendance each day. This is a better record than is that of the Farmville, Virginia, Negroes, as given by Prof. DuBois. He gives the enrollment as 46 per cent. of the school population between the ages of six and twenty in that town. The principal of the Freedmen's Normal Institute of Maryville says that the great need of his school is an industrial department.

If the two towns mentioned may be considered as representing the Negro's condition, it appears that about one-half of the Negro scholastic population are in school. And while a better condition of affairs should obtain, yet the present condition is infinitely better than it was during the days of slavery when the slaves were not taught at all; for the education of young Negroes is transforming their homes. After a few years of instruction, the children usually manage, arrange and direct the affairs of the family.

The Church is the center of the most highly developed group life of the Negro. It furnishes him religious, intellect-

ual and social training. Negroes spend much of their time in the church. In the town of Maryville, there are two colored church edifices—the A. M. E. Zion and the Second Presbyterian.

The A. M. E. Zion organization owns a good frame building 45x65 feet, with a seating capacity of four hundred. It has a small reed organ valued at a hundred dollars, and a parsonage valued at five hundred dollars. The first story of the parsonage contains a sitting room, a dining room, a kitchen and a bedroom; the second story, a study and a bedroom. The following table shows the membership of the church by sex and age:

THE A. M. E. ZION CHURCH.

Members.	Males.	Females.	Totals.
Under 20 years of age, . . . . .	12	18	30
20 to 30 years, . . . . .	15	22	37
30 to 40 years, . . . . .	11	19	30
40 to 50 years, . . . . .	8	14	22
Over 50 years, . . . . .	7	8	15
Totals, . . . . .	35	81	134

This church's minister is a young man of twenty-nine years; he is a graduate of Livingston's College, Salisbury, North Carolina, and has spent one year in the theological seminary.

The Second Presbyterian church owns a good frame building, 35x50x18 feet; its auditorium seats about three hundred people. It owns a small reed organ. Beneath the auditorium is a basement divided into two rooms for school purposes. This gives the pastor and his family an opportunity to conduct a school in connection with his pastoral work. The following table shows the membership of this church by sex and age:

THE SECOND PRESBYTERIAN CHURCH.

Members.	Males.	Females.	Totals.
Under 20 years of age, . . . . .	6	4	10
20 to 30 years, . . . . .	14	19	33
30 to 40 years, . . . . .	3	7	10
40 to 50 years, . . . . .	3	4	7
50 years and over, . . . . .	8	8	16
Totals, . . . . .	34	42	76

At present the pulpit is vacant. Their former pastor was

a graduate of Lincoln University and of the Western Theological Seminary, Allegheny, Pennsylvania.

The pastors of these two churches say that the church forms the chief social group for the Maryville Negro. Prof. DuBois says, "The most highly developed and characteristic expression of Negro group life in Farmville, Virginia, and throughout the Union, is the Negro Church." Judging from these and similar investigations, it appears that the group of experiences occasioned by the church life of the Negro is an important factor in his personal development. And while it may be true that many of the reported conversions are crude and many of their social acts coarse, yet such religious influences are far better than no efforts to guide and curb an undeveloped people. This influence of Christian example is elevating and purifying the Negro's social life. The result is that many of the race are developing strong social, intellectual and spiritual characters; such development is the hope of the race.

Emancipation enabled the Negro to construct and carry on civil society; he is learning the art of self restraint, of purity, of honesty, and of morality. A large majority of the race have not yet developed these virtues, but the leaders of the race possess them, and so these good traits must ultimately prevail, for those persons that neglect to cultivate them must necessarily perish because of their vices.

Just in so far as the Negro is industrially, intellectually and morally prepared, he will take his rightful part in the responsibilities and privileges of the state. As fast as he can acquire property, attain skill in work, develop intelligence and character, he will increase his influence in the state. The wiser men of the race are concerned more about being prepared for political rights than they are about the exercise of such rights; for the latter must follow the former. Booker T. Washington says, "It is right and important that all the privileges of the Constitution should be ours; but is vastly more important to us that we be prepared for the exercise of those privileges."

To sum up:

The Negro is engaged chiefly in agriculture or personal service; he has made little progress in manufacture, transportation or trade. He is, however, making good progress in



acquiring property, especially farms and homes. He is developing a definite personality. He is overcoming the evil influences of slavery. The industrial schools are the leaders in this great work. Industrial, intellectual and Christian training is making his character broader, deeper, and higher. Manual training alone will not develop him. Professional life must necessarily be limited until the masses have obtained substantial industrial training and sufficient amount of property to support the professions. As fast as the Negro does this, there is no reason why he may not continue to develop and enlarge his personality.







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